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MEN AND WOMEN IN SOCIETY

A NEW UNITARIAN STUDY

By E. L. Allen

THE SOCIAL CHANGES of the last few years have wrought almost as much havoc with our treatises on Christian ethics as with our text-books of economics. At least, they would have done so had those who write them been sufficiently sensitive to what is happening. A system of free enterprise gave birth to combines, price-rings and monopolies, so that it strangled competition while it continued to extol it. The reverse process of nationalization has been arrested in mid-career, what remains of it being accepted with reluctance by one half of the population and with disappointment by the other half. As Plato urged long ago, a planned economy needs sound family life and stable relations between man and woman, both of which have been imperilled by two world-wars. Even in this little island the population has received an admixture of foreign blood that will soon make "the true-born Englishman" more of a *rara avis* than ever. Little wonder that those whose task it is to give moral guidance to their time can frequently do no more than assure us that they are as perplexed as anyone else.

To the various contemporary discussions of this ever-changing situation and the moral challenge it contains we may now add the pamphlet *Men and Women in Society*, published at one shilling for the Unitarian Union for Social Service. Those who want a comprehensive survey with solutions to all problems will not look for this from such a source. The purpose of the six writers is rather to suggest and to stimulate; they call the reader's attention to six factors in what is happening all around us and urge him to accept his own measure of responsibility. One could have wished for a fuller discussion of divorce and the extent to which the Christian conscience may regard it as legitimate. I would hazard the opinion that the State may not annul a marriage but that it may and must at times recognize the sad fact that a marriage has been repudiated by one or both partners. Also, it would have been good to have a further section on education. But it is better to be thankful for what we have than to ask for something more.

The Real Self

The opening essay by the editor of *The Inquirer* sets out clearly and convincingly the point of view from which the various problems are approached. There is a central mystery within each human being that cannot be exhaustively analyzed and explained and that protests against the attempt to manipulate it by some technique. It is the real self, and I can only recognize this within myself as I pay respect to it in my neighbour. Every social structure must be judged in the last resort by its capacity to foster what it can never of itself bring about, selfhood and the inter-communion of selves. Human life, like the temples of the ancient world, has at its centre a shrine, a holy of holies where God is to be found. There is therefore a discernment of worth in the neighbour that it is at the same time a meeting with God.

Once this has been granted, it becomes clear that the welfare state does not bring with it the end of personal service. It rather creates fresh demands and opportunities for this. It would almost seem as though each extension of State action over the area of human need reveals to us some other part of that area into which the State cannot enter, but *we* must. As the national health service takes over the care of so many of our ills, we become more conscious of those other ills with which only some form of personal counselling can deal. Pensions for the blind mean that they are relieved from the struggle with want and develop cultural interests that need to be catered for.

Near as the House Next Door

It is the great merit of this pamphlet that it brings this out more clearly than many similar studies have done. Two of the essays are of special importance in this connection. The first is the one by the Rev. R. Sorensen, M.P., who writes on the problem of the stranger in our midst, the traveller, the American airman, the refugee, the German bride and the West African student. He calls our attention to a sphere of service that may be as near to some of us as the house next door. My own impression is that students from abroad are much more lonely in London than in the provinces. Is it that the Londoner has long since taken for granted that the population around him will be fantastically cosmopolitan, while we provincials are still intrigued by the presence of coloured folk among us? "The need," as we are reminded by Mr. Sorensen, "is for simple, natural friendship devoid of patronage, nourishing the sense of a common humanity." It is to be hoped that any study groups that are formed around this pamphlet will pay special attention to this essay. So often we discuss the parlous situation of the world only to draw the dismal conclusion that we can do nothing at all about it. Here, at any rate, is a sphere in which we can act without going very far from our own homes.

The Chronically Ill

I would put alongside this Mr. P. M. Oliver's "Men and Women in Special Need," which deals sympathetically and wisely with the problem of the aged, the chronically ill and the incurable. As has so often been pointed out of late, here is perhaps the great gap in our social services, and a gap, too, that only warm human sympathy can fill. Experience as a canvasser in a general election — I will not say for which party! — made me aware for the first time of the large number of elderly folk, chiefly women, who live alone and may well die alone. They have as much right to their independence as any of us, but they can only be provided for in the kind of institution of which I have seen one marvellous example in Holland — a home in which couples and individuals had their own rooms furnished by themselves, with freedom to entertain guests, while a common service was available for them as and when they needed it. Mr. Oliver reminds us that with faith, medical skill and tireless care some forty per cent of the chronically ill can be cured. "It may be that one chronic restored to normal life is a more acceptable offering in the eyes of God than a dozen cities wasted by an atom bomb."

Workers and Management

I have only space for a brief mention of "Men and Women in Industry" by the Rev. Arthur Peacock, who deals informatively with such problems as the unofficial strike, the disillusionments attendant on nationalization, and the relation between workers and management. It would appear that the evils inherent in large-scale industry remain after nationalization, yet that large-scale industry cannot be dispensed with. We can call for economic democracy only if we bear in mind that democracy, whether political or economic, is something much more than majority-rule. It implies self-discipline and the acceptance of qualified leadership, also, to be sure, the kind of leadership that knows how so to convince men of its disinterestedness that they will follow even when they do not understand or cannot be told much. Above all, as Mr. Peacock points out, economic democracy lies in the creation within the enterprise of teams that develop a common loyalty and can address themselves to a common task, the function of management being to see that the team has just the degree of responsibility it can bear and that this responsibility is clearly defined.

Copies of this pamphlet may be obtained from the Lindsey Press, 14 Gordon Square.

"THE GLORIOUS LIBERTY OF THE CHILDREN OF GOD"

By Jean Schorer

(The following is an extract taken from the sermon preached by the Rev. Jean Schorer, Dean of the Cathedral of St. Peter, Geneva, in that cathedral on August 23, on the occasion of the International Conference for Tolerance, held under the auspices of the International Association for Liberal Christianity and Religious Freedom.)

ONE thing especially distinguishes this Conference. The faithful gathered here are members of a variety of creeds and hold various political opinions but nevertheless they are *one*, united by love of religious freedom. There are among you, I see, Genevese, Confederates, English, French, Germans, Americans, but such diversity of origin and education vanishes and, in our old Cathedral of St. Peter I can see none but friends of those who, in the 16th century, stood firm to the end, unprejudiced, with uncompromising freedom of conscience, free midst the gravest spiritual confusion of modern times, dedicated solely to their vocation. Happy in the community of views which unite us, I say to all: "May the peace and joy of the Lord be with you!"

The glorious liberty of the children of God, that is surely more and better than simple tolerance, for the dictionary defines tolerance, "allowing by not hindering something which cannot be prevented," and that in itself savours of humiliation when it concerns one or other form of Christianity or different religions, considered as different religions. But one does not *endure* an honest man, one does not *tolerate* a noble virtue. Applied to the many Christian communities, tolerance is somewhat like a gracious sovereign from whom we are pleased to receive a favour, and a stamp of inferiority is thereby set upon our brow and you feel ill at ease.

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This is why we are clamouring to-day, where, thanks be to God, those remnants of the Middle Ages have disappeared from public morals and customs, where each is at liberty to believe what he likes, to practise as he thinks fit his own religious ceremonies, the glorious liberty of the children of God, that is to say, full and entire freedom of conscience. And what I mean by conscience is that inner court before which our every act and secret thought are called to render account. I think of conscience as that law-giver that every man knows in his heart he possesses, always partaking in everything, speaking without even being consulted, rising and growing angry the more it is stifled, and who, amid the turmoil and strife of our passions and the hush of our victories, hurls hard words at us, menacing, terrible, sharper than a two-edged sword. Conscience, to my thinking, is that something which is far higher that the world, urging us with irresistible impulse to a bright future of light, of happiness despite daily trials; that spark of divine fire which somehow has entered my soul unknown to me, a secret recess from which I have a glimpse of the infinite, an indefatigable strength which leads men like eager wayfarers, young, still cherishing illusions; the sacred realm where, in silence, talks are held between me and my God. That is conscience! No one has ever seen it; no one can define it with mathematical exactitude and yet, wherever there are men it goes with them always, never ceasing to say: there is better yet! It keeps watch with them, always, everywhere the same, at the poles as at the equator, in the king's palace and in the poorest hovel, admitting of no respite, no compromise, sometimes ignored, often forcibly suppressed but never annihilated.

What is it like? I do not know. Like the fairies which in the Middle Ages haunted the imagination of country folk, it is revealed only by what it does, but what it does is revealed clearly and unmistakably for all to see. It is said that its decisions have varied! I rather doubt it; but supposing it were so, what would that prove? That God does not talk to primitive man as he does to civilized man, to the Polynesian as to the inhabitant of our European capitals!

"My inmost conscience, it is God I have as host" exclaimed Victor Hugo one day. "He is a helm on the foamy track where'er I drift." But then, we are wondering, under the influence of history, whether each one's conscience and particularly his religious conscience, is at last inviolable, where none can enter except with profound respect as in those mosques where the devout enter only after the faithful has prostrated, face downward, on the ground.

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The glorious liberty of the children of God, it is the right of each and every man to believe, to speak and to act in obedience to that inner voice that God has given him as a light to guide him towards truth and in sanctity, without obligation to explain his impulses, his perplexities, his misgivings, victories and defeats, to so-called infallible authorities. The eagle is not free if he is allowed to dash his wings against the

bars of his cage, however big the cage; he needs the open air, light, the wide expanse of the boundless sky. So it is with religions and the multiplicity of experiences which they inspire.

The glorious liberty of the children of God is the apanage of that which has a soul, an imperishable feature of the image of God within us. It seems sufficient to talk of liberty of conscience for whatever comes within the definition of man to be aware of the sacredness and inviolability of that right; for conscience truly is a sanctuary where only God has the right to enter, where he alone speaks intimately to man and makes him listen to the sublime call of duty, whilst leaving him free to hear his stern voice or to ignore it. And that which God does not do, would man be so bold as to do? Ah, try to lay hands on the glorious liberty, compelling man to believe or at least to speak and act against his innermost sense, does not merely conflict with an inprescriptable and sacred right of human nature, it is an attempt to falsify and destroy in him the fountain head of all that is noble, and to cast reproach, irreparable, on his dignity.

Without liberty of conscience no social and political freedom. All freedoms are sisters and walk hand in hand; they live and perish together. But liberty of conscience is the elder sister, the others never anything but her younger sisters. History, on this point, is categorical.

THE CONFERENCE

By the Editor

DURING the week-end, August 21-22, some one hundred and fifty Liberal Christians and Unitarians, delegates and visitors from different parts of the world, gathered together in Geneva in memory of a man who was burnt to death in that city four hundred years ago, and in the memory of the brave scholar who wrote in his defence. On October 27 Michael Servetus was burnt to death for having different notions about the Trinity from those held by other Protestants. He was virtually condemned by Calvin, who, presumably, could have saved him. Calvin himself if the Catholics could have got hold of him would have been burnt for *his* opinions. The prospect of this fate, which he faced bravely enough, did not prevent him from forcing another man into it.

As frequently happens it was not the "great man of history," the Calvin, who possessed the deepest insight about the fact of the death of Servetus; that was held by a man rightly called by Mr. H. L. Lismer Short in a paper read earlier this year before the General Assembly of Unitarian and Free Christian Churches in London, the "prophet Castellio."

Perhaps it is not for this age to judge. Michael Servetus called upon the same Jesus Christ, when the flames were licking at his limbs and the smoke only too slowly choking him, that Calvin would have called upon if he had been burnt by the Catholic Church. Jesus Christ is probably still as far from the reach of the present as he was when men burnt one another in his name. Suffice it to say that from the same pulpit in which the accuser of Servetus preached, the successor of Calvin used these words on Sunday, August 22, 1953.

"The glorious liberty of the Children of God is to speak and act in obedience to that inner voice that God has given men as a light to guide him towards truth and sanctity without obligation to explain his impulses to so-called infallible authorities."

So perhaps something has been accomplished after all, and the something may be judged to spring as much from the few words of the "prophet Castellio" as from the courage and endless labours of Calvin.

Perhaps it was something too that one hundred and fifty people had gathered from Europe and America (with a large congregation of the citizens of Geneva) to hear the defence of liberty spoken by the successor of Calvin.

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Castellio was as little known in his own day as Servetus. He was a scholar, odd, cast out by his contemporary environment, managing to eke out a living in various menial ways, and writing profundities which eventually found their way into the human spirit. Sebastian Castellio discovered the truth that you do not burn an idea by burning a body. He committed his discovery to paper. It was so true that no printer dared to print it. Not until sixty years after his death—a delay imposed upon many other great ideas—was his discovery of the spirit printed. He bravely told Calvin what he thought of him, and the odd, cast-out scholar endured the persecution of silence (for who would listen to him?) as Servetus had endured the persecution of the prison and the flames. The hundred and fifty people had come together to remember Sebastian Castellio; and to restore in his birthplace, Saint-Martin-du-Fresne, a French town, two hours' motor journey across the border of the Swiss frontier, the copper plaque erected to his memory, the original of which the Germans had carried off in 1943 in order to get along with the particular modern method of destroying people.

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Yes, the congress went to Saint-Martin-du-Fresne on Sunday afternoon, August 22, with the glorious late summer sun shining on the beautiful French countryside. They walked two by two from the little town itself to the spot just outside, where the memorial stands. They were led by a procession of fresh beautiful French children with two girls carrying two lovely bunches of flowers. One was laid first of all on the war memorial—those ugly memorials seen in so many villages and towns, redeemed in their ugliness by the sorrow and tragedy that hangs over them, and a suffering that is now lifted above time, one believes, in the heart of those who endured. The silence was there, and the bowed heads of an old couple standing arm-in-arm together were there, accepting in unspeakable resignation and trust all that had happened. Then after that moment, moving in its dignity, and with all hate long ago burnt out among those who had suffered most, on to the granite monument. The official unveiling was beautifully and movingly like all such unveilings. The right thing was said by the true and right people. The flowers were laid. The arrangements went slightly wrong and were in no time corrected. The unknown man was remembered in his comparatively unknown town by a few of those who believed that it is wrong to try to kill an idea by killing a body or by doing the slightest harm to it. Yes, on that occasion the great of the past were remembered, and it was a privilege to take part in the remembering.

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For the rest the congress was taken up by lectures and speeches on liberty and tolerance. The same endearing long papers were read. The audiences endured and enjoyed to their various capacities. The same good people, as in every congress, toiled behind the scenes, and everybody—dare it be said?—had a good time. But there were men there who had been in prison for liberty; a number of men and women had literally faced death in its name; they had the right to bow in humility before the noble liberators of the past.

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But—all these congresses are conceived in the first place in the minds of a few people—are there not a few people in the various Liberal Christian and Unitarian movements who could begin to think of how to bring the Central Europeans and, if possible, the Russians, somehow to a congress with representatives of the Free Religious movements of what must now be called the West? Some pain may be born of that, and certainly a good time would not be had by all, but the pain would be worth all the good-fellowship that these international congresses at present bring. Good-fellowship abounds in the I.A.R.F., a little difference, upset and controversy would serve the creative spirit. Friends are not really friends until they can be decently rude to one another.

The deepest thanks are due to all those who laboured so hard—particularly in Geneva—to bring the idea of liberty to a new focus, and to pay homage to the great of the past. May their labours lead to new efforts in the future.

COMMENT

Royal Commission on Capital Punishment

MANY will regret that the Report of the Royal Commission on Capital Punishment, whilst recommending several important amendments to the law concerning murder, was through its terms of reference precluded from dealing with the question of abolishing capital punishment itself. Apart from that inevitable omission, however, some of the recommendations involve a considerable improvement in existing law.

One of the most unsatisfactory elements of the present situation is the inflexibility of the punishment provided for murder, which now results in the death penalty being frequently pronounced when everyone, except, perhaps, the prisoner, knows it will not be inflicted. Only about one half of the actual death sentences are carried out, the Executive branch of the Government, which in such matters should be appealed to only in exceptional cases, being used to recommend the remission of the capital penalty.

To get over this weakness in the administration of the law it is recommended that the jury as representing the public opinion of the community should be empowered to decide in each case whether there are extenuating circumstances to justify the substitution of a lesser penalty. If the jury convicts the accused of murder, it would thus be required, after all relevant information had been supplied that might justify the sentence of death being passed, to consider whether there were extenuating circumstances to justify a sentence of life imprisonment instead of the death penalty. This is an entirely new sort of function for a common jury to perform.

Ministerial Stipends and Church Organization

THE attention now being given to this important matter is all to the good and the fact that our own problem is only a repetition of a problem that affects all Christian bodies makes it profitable to view what is being done by other Churches. At all costs a lowering of the standard of entry into the ministry should be avoided. Speaking of the results of such a policy, the Archbishop of York recently made some wise remarks. Such ordinands, he said, "would be able neither to teach nor preach, and quite unable to help the ordinary educated man who has intellectual difficulties. They would rapidly lose any slight capacity they had for acquiring new knowledge, and year after year would preach the same sermons based on a fading recollection of the lectures they had heard at their theological college. With ignorance there usually go defects of character: fear of contradiction, dogmatic assertion, a tendency to go to one extreme or another, and all the symptoms of the inferiority complex which makes a man difficult for others to work with. The bishops hold that it would be better for the Church to continue for some years understaffed than to accept as ordinands men who later on would become a serious problem." Those words are worth bearing in mind.

Lay Visitation

I HAVE just been reading of a Methodist Church at Springfield, Ilinois, which has a membership of 2,500, receives 75-90 new members each year at a special service, and in addition has established two new churches and helped in the repair of other church buildings. How is it done? It is done by a team of thirty laymen and women, who visit homes in different districts. Where contacts are made of likely recruits these are followed up; and the church encourages members to report names of any friends who might be sympathetic towards a contact call from a church worker, and many do. Lay visitation is an important part of the work of the Church, and one cannot help thinking that it ought to be part of the work of every Church if the idea of a friendly Church is worth holding at all. My own view is that a membership of 2,500 is too big for a really friendly Church, but the way it has been attained ought to recommend itself to Churches that would esteem themselves fortunate if they had a membership of 250. The Roman Catholics have also discovered the importance of the layman as a missionary unit. Fr. John Coyne, speaking a few days ago at an open forum in the Notre Dame Convent, Southport, also stressed the need for lay help if the Church is to flourish. "Nearly all converts," he said, "are contacted by lay people!"

Buying Stamps

A CORRESPONDENT of *The Times* has complained that usually the employee at the Post Office counter puts the adhesive side of the stamp on the very spot used by thousands of dirty fingers and coins each day, so that the purchaser licks off the germs collected on the stamp. What should happen is that stamps should be sold with a thin paper covering over the adhesive side. I should have thought, however, that so far as the vast majority of stamps used is concerned, the position is adequately met by the provision of books of stamps. Not long ago, a man who used to live in North Wales was speaking to me about the conditions of domestic service when he was young. He said that on one occasion he was in a Post Office, and heard a lady who had just bought some stamps, say to her maid, who was with her, "Put out your tongue, Mary," and she used that as a pad to moisten the gum. If the lady is still alive, she is, no doubt, lamenting the tendency of girls to go into factories rather than domestic service, "where they are so much better off!"

Talking about germs and hygienic coverings, I have a feeling that much of the wrapping that seems to give a sense of cleanliness is somewhat deceptive. A great number of wrapped sweets are wrapped, not in a hygienically appointed factory, but in homes, of whose cleanliness there can be no guarantee. It is good, too, when one buys a loaf of bread that the assistant puts a piece of tissue paper around it; but it would be an improvement if the girl did not wet her finger in her mouth in order to pick up the paper. *Commentator.*

A CRITIC'S NOTEBOOK

By E. W. Martin

THE third volume of Fr. Frederick Copleston's *A History of Philosophy* (Burns Oates, 30s.) is concerned with that period of thought marked by such names as William of Ockham who was born in 1290 or so, and Francis Suarez who died in 1617.

Fr. Copleston brings us into close touch with his subject by dealing with the thought of outstanding individuals. The book is divided into three parts, the first being concerned with Ockham and the movement that grew up around his teaching, with the scientific thought of the time, with Marsilius of Padua and the speculative mystics such as Ruysbroek, Eckhart and Henry Suso.

Part two is a commentary on the philosophy of the Renaissance and the revival of Platonism. There are sections on Nicholas of Cusa, a philosopher whose thought was governed "by the idea of unity as the harmonious synthesis of difference"; on philosophers of nature like Cardano and Campanella; on Francis Bacon, and the political philosophers such as Machiavelli, St. Thomas More, Richard Hooker and the Dutch jurist, Hugo Grotius.

The third section is an exact analysis of the scholasticism of the Renaissance. Some of the great names of Scholasticism belong to the 15th and 16th centuries. Francis Suarez was one of the ablest of these thinkers. He developed the idea of a "law of nations" and thought it necessary to make a distinction between this and the natural law. Suarez was not content merely to write commentaries on Aristotle, but instead he was the first to shake off the bonds of that method and to write independent metaphysical treaties.

His method is to be seen in his *Disputationes metaphysicae* where the philosopher writes on the concepts and attributes of being and on the true metaphysical attitude to material and immaterial reality. The volume, packed with knowledge arrestingly arranged to make a whole, ends with

a brief survey of the first three volumes. From these volumes one learns to see the great figures of thought and to get a clear idea of the evolving pattern of knowledge.

In his new book *English Radicalism, 1886-1914* (Allen and Unwin, 42s.) S. Maccoby is also writing the third volume in his story of the Left Wing in English politics. The book begins with a consideration of the Home Rule controversy and proceeds to a study of Parnell's triumph and subsequent downfall. There are also valuable chapters on the growth of the imperialist spirit in Britain and an account of the Boer War.

The second part of the book brings the analysis of the Radical or progressive spirit in politics through tangles of ideas about India and Disestablishment to the rebuffs and defeats which supporters of agricultural and educational reform suffered in the early years of the 20th century.

It is certain that 1914 is a notable date in the development of the progressive spirit, and Mr. Maccoby ends his story at a point where he can easily begin again, although the radical element itself has been transformed.

This survey is carefully documented and reliable. It is not history written in the poetic spirit of a Carlyle or Froude; but it does give a sober picture of change in national and imperial attitudes. Perhaps its most serious lack is that of unifying principles, for in this instance the historian has written of connected events without being able to fuse these events and make the drama evident to us.

NEW LIFE IN AN OLD CHAPEL

ONE of the oldest places of worship in Lancashire, Rivington Chapel, near Chorley (Lancs), celebrated its 250th anniversary with a special service on Saturday, September 12. Rev. John Kielty, secretary of the General Assembly, described the occasion as being momentous, and no mean achievement, when he spoke at the afternoon service. Nothing worth while was ever achieved, he said, without someone paying the full price for it, and they had special reason to be thankful to their ancestors who had had the courage to found Rivington Chapel in 1730. To-day the essentials of each Christian were a deep faith that faced reality, and the fellowship of the Christian Church. These had been the characteristics of the founders of the Chapel.

The service was conducted by Rev. R. I. Pritchard, minister of Chorley Chapel, a recital was given by Mr. Cecil M. Golding, and the organists were Mr. N. Tench and Miss L. M. Smith.

A large congregation later had tea in the school, and attended an informal meeting at which the main speaker was Rev. F. Kenworthy, of Cross Street Chapel, Manchester, and secretary of the Unitarian Historical Society. Mr. Kenworthy said that to-day Unitarians and all Christians faced a new challenge. Their difficulties could only be met if men and women were prepared to put away a great many of their prejudices and old ideas. A new sense of community, of belonging to each other had to be developed. It was essential that each individual member of the Unitarian and Free Christian Churches should realize that he belongs not just to one church but to a great movement that had spread all over the world. If this were done, then the next 250 years could be faced with faith, hope and anticipation.

One of the trustees of Rivington Chapel, Captain John W. R. Crompton, said that the Chapel would soon have a new opportunity of further service to the community. A Territorial Army camp was shortly to be established in the area, and he suggested that the school could be turned into a reading room for the soldiers, and that occasional services could be held for their benefit. Their Chapel could also be made attractive to the hundreds of children and young people who flocked to Rivington Park at week-ends.

The meeting was presided over by Rev. W. Stephenson, formerly minister at Rivington and Chorley. Thanks to those who had assisted in the arrangements for the anniversary were extended by Rev. R. I. Pritchard, and he made particular reference to the work done by Mr. T. L. Milner who has served the Chapel as secretary and treasurer for over forty years.

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Rivington Chapel is situated in delightful surroundings near Rivington Pike, in country which for generations has been the venue of ramblers from various parts of Lancashire. The Chapel was founded in 1662, but the present building was erected in 1703, following the introduction of the Toleration Act of 1689. According to its first trust deed the Chapel was to be for "the assembly and meeting of a particular church or congregation dissenting from the Church of England," and so the congregation and those who followed were not bound to any particular creed. During the 18th century the congregation became Unitarian, and to-day the Chapel is a member of the General Assembly of Unitarian and Free Christian Churches. A small but loyal congregation meet for divine worship each Sunday afternoon. Though there has been no resident minister at Rivington since the early years of this century, the minister at Chorley Chapel, five miles away, is responsible for the little village Chapel.

Last year, at the expense of a member, the building was completely renovated and restored, and the work was carried out with great care to avoid spoiling the atmosphere and aspect of the picturesque little Chapel. The building was re-roofed, a new ceiling erected, electric light and heating fitted, a new bell hung, and a new organ (the gift of friends at Park Lane Chapel, Wigan) was installed. The Chapel has some exceptionally fine mullioned windows, a fine oak pulpit, and square pews—it is one of the few churches in the country to retain the old box-type pews.

THE WHOLE MAN

THE MINISTERS' CONFERENCE AT GREAT HUCKLOW

THE Conference met at The Holiday Homes, Great Hucklow, September 7-10, attended by 29 ministers: ministers' wives and children augmented the company to 41, a larger total than for some years past.

The theme this year was "The Making of the Whole Man." The first paper, given on Monday evening, was by the Rev. Maurice Johnson, whose topic was "The Individual in a Divided World." Using as a contrast the conditions of life in a small mining Yorkshire community about 100 years ago and those prevailing now, where the old personal relationship between employer and employee had vanished in the age of industrialized efficiency and nationalized concerns, he endeavoured to show how even the limited culture of mid-Victorian times, bound by local interests and Chapel or Church, had been replaced by a sense of insecurity, individual isolation and lack of purpose. Johnson summarized the grim figures revealed in contemporary reports of the expenditure on drink, gambling and other amusements of the modern age, in order to make an estimate of the ordinary man's reaction to the present state of affairs. He thought it added up to the obvious conclusion that real values in life have been submerged and the individual had no philosophy to bring integration into his chaotic world.

The guest-speaker was the vice-principal of Didsbury Training College, Manchester, Mr. N. J. Frangopulo, who was accompanied by his wife. In a very interesting survey of the developing aims of education, he sought through his paper, "Integration through Education," to show how much religion had given a framework and an ideal in the Elizabethan era and how through the growth of a conscious responsibility for the unlettered poor in the 19th century until the advent of popular compulsory education from 1870 and its subsequent modifications, the religious element had really ceased to be the formative influence. The ideals of the 1944 Act are splendid but there remains still much to be realized. He commented on several aspects of modern education and entered a plea for closer working contact between teacher-training colleges and theological colleges.

The evening paper on Tuesday was delivered by the Rev. D. P. Stewart, who examined "The Dangers of Perfectionism." The definition of Perfectionism he gave was "a thing is perfect in which nothing is lacking as to nature, purpose or end." In a closely argued thesis the lecturer examined Wesley's use of the term, its meaning in the New Testament and current exposition. Jesus meant by "perfection" perfection in love; in the Epistles it referred to maturity as a Christian; further it was not a state to be claimed but granted as a gift. Nor could we ignore the issue raised by Pelagius who denied the doctrine of original sin. Religious liberals often stress the divinity in human nature and convey the idea that better conditions may help to lead us to perfection, but the greatest saints have always felt a deep sense of sin. Stewart took the line that mysticism was more Eastern than Western and criticized it strongly as a false guide, tending to lead to individualism in approach and method, and is really in opposition to the richer concept of community in act and worship. Perfectionism in the N.T. must aways be considered as a challenge to sub-standard Christians to live up to the Golden Rule.

The Rev. G. E. Hale gave a provocative paper on Wednesday morning when he spoke on "Integration through Art." Appreciation of the arts is essential to make a man complete. Hale showed the several techniques used in the plastic, verbal and musical arts as craft and skill used by the creator, as poet, sculptor, painter or musician, to communicate his experience imaginatively to the perceiver. The artist was saying something of importance. Sometimes it reflected revolt against traditions gone sterile: but always something we should listen to or look at. He had much that was clarifying and helpful to say on modern art, which for many remains an alien language. Hale suggested that some of our churches need a little of the beauty which art can give to relieve the bareness of our worship.

★

The concluding paper, on Wednesday evening, was given by the Rev. C. H. Easton. His theme was "Integration through Worship," and he began by saying, "The way a man faces failure denotes his outlook." Need for worship grows with our deepening consciousness of failure. Worship links our outward and inward life, and in surrender to God leads us to solution of our problems. Worship should seek no other end but God. As we practise the religious life we should grow in understanding, losing self-centredness in finding our soul. Reason is limited but insight gained through worship leads us further. Actual integration belongs to earth, but ideal integration is found in heaven.

Discussion followed each paper and this helped to clear up many points to which the speakers had opportunity to devote further explanation.

The Fellowship session on Thursday morning was concluded with a short act of devotion led by the Rev. G. W. Parkinson. Morning prayers in the Chapel were taken by the Revs. K. Sherratt, Elspeth Vallance and A. B. Downing.

Once again it had proved a very successful Conference. The ideal weather was broken on the Wednesday by misty conditions but nothing marred the good fellowship of the occasion; and our parting with regret was softened by the anticipation of reunion at Great Hucklow twelve months hence. *S.L.J.*

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Universe Running Down?

SIR,—Mr. Tavener has given a good attempt to resurrect the Victorian "Idea of Progress." It seems the greatest enemy to this rather short-lived idea was the "Second Law of Thermodynamics." If the Universe is "running down" and annihilation eventually is the final goal of this world, it is difficult to restore the old "Inevitable Progress" and "Perfectability of Man" and the rest of the good things to come. If this "law" were repealed we might have a brighter outlook.—Yours,

Putney. *F. G. Pearce.*

SIR,—My thanks to the Rev. W. Tavener for his recent interesting article on "Progress Again." I could never quite understand why the old slogan of "Progress of Mankind Onward and Upward Forever" was dropped, for I always considered it a very hopeful thought and one that gave real encouragement to all and sundry. It was nice to feel that we were on the right road! Of course, fulfilment will not come in our time. In fact, the word *Forever* puts the date of its ultimate consummation quite a long way off!—Yours,

Wood Green. *A. R. Johns.*

"Ilkla Moor"

SIR,—I protest to your correspondent, H. L. Short, that the people who have put the words of "Ilkla Moor" to Clark's tune "Cranbrook" are not "stupid and insensitive people" but people who have had a just appreciation of the exact worth and value of the tune. I, for one, will not be brow-beaten by history into singing other words to what is (in my humble opinion) a deliciously silly tune.—Yours,

Stalybridge. *Charles H. Bartlett.*

An Invitation

SIR,—May I be allowed to say that I shall be most grateful to any of your readers who can supply me with the names and addresses of any young men or women coming to Oxford this autumn who may be interested in the services held at Manchester College Chapel.—Yours,

Manchester College, Oxford. *Sidney Spencer. (Principal).*

Changes of Address

The Rev. A. H. LEWIS has removed to Green Shade, Sandford Avenue, Church Stretton, Shropshire.

The Rev. JOHN HINKINS and Mr. BRYAN HINKINS to 16 Cranbrook Avenue, Leeds, 11.

Birth

ROSS—On September 26, 1953, at Stretford Memorial Hospital, to Betty and Alastair Ross, 24 Brooks Road, Manchester, a son (Donald Swan Maclean).

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS. 7334 Editorial: EUS. 2912

Correction

We regret that in our issue of last week, in the obituary notice concerning Mr. James Boyle, of Leeds, the name was printed as Boyce. We extend our apologies for the mistake.

Golders Green: A Welcome Meeting was held recently at All Souls' Church to the new Minister, Rev. Keith C. Treacher, who is taking charge of this Church and the Highgate Hill Unitarian Christian Church. The chair was taken by Mr. Ronald Bartram, Chairman of the congregation, who said that one Minister for two Churches was an experiment so far as All Souls' was concerned but was convinced that the experiment would be successful. The official welcome on behalf of the Church was given by Mr. O. Furnival-Jones, Vice-Chairman of the congregation, who expressed the pleasure of all at the settlement amongst them of Mr. Treacher. He also felt sure that the experiment would be a success and assured Mr. Treacher of the whole-hearted co-operation of everybody with the work he was going to do. Rev. C. Treacher expressed his thanks for the cordial welcome given to him, and said that everyone had been most friendly to him, which augured well for the relations between him and the congregation during his Ministry.

Dundee: Aberdeen: The third United Service to Commemorate the beginning of Unitarianism in Montrose was held in Dundee on Sunday, September 6. A large contingent arrived from Aberdeen and they were entertained to tea. At 6 p.m. there assembled a congregation of about 300. The Service was conducted by Rev. A. Whitford. The Preacher was Rev. Gordon Beverley. Mr. Beverley stressed the fundamental principles of Unitarianism, with special reference to William Christie, the founder of the first Unitarian congregation in Montrose, 1781.

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 4, 1953

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, Harvest Festival, 11 and 6.30, Rev. DUDLEY RICHARDS
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, ——
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Harvest Festival, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Harvest Festival, Mr. E. LINDOP
BOLTON, Bank Street, Harvest Services, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, Harvest Services, 11 and 6.30 Rev. L. REDFERN
BRADFORD, Broadway Avenue, Church Anniversary, 3.15, Rev. A. W. VALLANCE
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30. Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. S. R. MARTIN and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Mr. L. THOMAS, 6.30, Mrs. L. THOMAS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. N. J. TEAPE
CHESTERFIELD, Elder Yard Church, 10.45 & 6.30, Harvest Services. Rev. C. G. THOMPSON
CROWDENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, Harvest Services, 11 and 6.30 Rev. J. P. CHALK

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, ——
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Miss K. BRAMHALL, 6.30, Mr. H. WALKER
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENBIGH HILTON, 6.30 Mrs. MURIEL HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. L. HALL
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. A. W. VALLANCE
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Harvest Services, Rev. G. S. WHITBY
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vermuta Hill, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street Unitarian Chapel, 6.30, Harvest Festival, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Booth Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, ——
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, ——
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHERVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LEIGH
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Jubilee Service, Rev. R. W. STEPHENS
LONDON, Golders Green, Hoop Lane, 11, Rev. J. REECE WALKER, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11, Rev. D. P. GIBBON
LONDON, Hampstead, Rosslyn Hill, 11, Rev. D. P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER, also 6.30, 2nd Sunday in month
LONDON, Ilford High Road, 6.30, Rev. J. REECE WALKER
LONDON, Islington Unitarian Church, Upper Street, Prebend Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. JOHN KELLY, 6.30, Rev. D. P. GIBBON, Harvest Services
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUMBLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. F. HANKINSON
LONDON, Wandsworth Unitarian Church, East Hill, Harvest Festival, 11, Rev. A. PEACOCK, 6.30, Rev. W. WADDINGTON
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays, Rev. E. D. DAVIES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, ——

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENBIGH HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30 ——
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, Harvest Services, 2.45 and 6.30 Rev. R. E. GODDARD
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. F. KENWORTHY
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 11, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Mr. E. S. BATTLE
NORWICH, Octagon Chapel, Colegate, 11, Rev. HERBERT CRABTREE
NOTTINGHAM, High Pavement Chapel, Harvest Festival, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45, Rev. T. E. NUTTALL, 6.30, Mr. COLLINGE
OXFORD, Manchester College Chapel, 11.30, No Service

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Mr. LESLIE PROCTER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSES
SHEFFIELD, Fulwood Old Chapel, Harvest Festival, 11 and 6.30, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmore Road, 11 and 6.30, Student U.C.M.
SHEFFIELD, Upper Chapel, 11 and 6.30, Harvest Services, Dr. R. W. WILDE
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Dr. J. CYRIL FLOWER
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. SIMON JONES
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEY
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. H. CLACE
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DRAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 6.30, Mr. G. WILKINSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON
WHITBY, Flowergate Chapel, 3.15, Miss N. GILL
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5321
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JEWETT
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORGAN
WELLINGTON, Unitarian Free Ch., Tinkel's Buildings, 109 Lambton Quay. Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER

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on

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Hetty Spurr

Mrs. Hetty Spurr, who died in Hull on Saturday, September 5, was the widow of Harry A. Spurr, the novelist. A native of the city, she was an active worker at Bowl Alley Lane and later at Park Street Unitarian Church. On moving to London she joined Effra Road Church. A woman of outstanding intelligence and ability, she retained all her faculties and interests and within a week of her death was planning a visit to London. She was one of the voluntary pioneer workers for the care of London schoolchildren, work which is now well established under the L.C.C.

She had travelled widely on the Continent and retained a knowledge of European affairs. She kept in touch with former friends and when the need was great helped to gather clothes for German refugees. In recent months her packages to Germany were mostly coffee, *The Inquirer* and the Manchester Guardian.

Her vivid and generous personality will be much missed by Park Street members. *R.P.*

UNITARIAN COLLEGE, MANCHESTER

Opening of the Session, 1953—54

WEDNESDAY, OCTOBER 7, at 3 p.m.

Address by the Rev. F. Kenworthy, M.A., B.D.
"Some Reflections on Authority and Freedom in Religion."

—o—

THE ANNUAL GENERAL MEETING OF SUBSCRIBERS will follow and a cup of tea will be provided. The attendance of all friends of the College is invited.

LONDON DISTRICT PROVINCIAL ASSEMBLY

AUTUMN QUARTERLY - NEWINGTON GREEN

SATURDAY, OCTOBER 10, 1953

3 p.m.—Service conducted by the Rev. J. Reece Walker.
4 p.m.—Tea.
5 p.m.—Open Forum.
Speakers: Miss D. Tarrant, M.A., Ph.D.
Rev. D. Richards, B.A., B.D.
Rev. J. P. Chalk.

Questions for the panel may be sent to the District Minister any time before the date of meeting.

Miscellaneous

Those interested in helping social work may like to know of an additional way of doing so. The net profits of a large guest-house in winter resort are being devoted (this year and next) to the urgent needs of a well-known Christian organization. Normal prices only charged to guests (net profit limited to average 7s. per guest weekly); winter terms from £4 10s. full board residence. Central heating and every comfort; very well appointed. Day bookings possible. Highly commended. Write for Brochure (illustrated) to Box 10.

Lord Westwood of Gosforth

The Viscount Allendale, Lord Lieutenant of Northumberland, represented the Queen at the Memorial Service for the late Lord Westwood, held at the Church of the Divine Unity on September 16. Lord Westwood had been a member of the church for many years and the service was conducted by the Rev. J. H. Coram Davies, assisted by the Rev. Herbert Barnes. A large and distinguished congregation, representing commercial, professional, trade union and sporting interests, gathered to pay their last respects to one who, in the words of the Rev. Herbert Barnes: "As a peer, talked with kings and princes but never lost the human touch."

William Westwood was born in Dundee 73 years ago, the son of a draper. At the age of eight he was a grocer's messenger in the evening, and a "knocker-up" for workers in the Dundee jute mills at five o'clock in the morning. He became one of the youngest delegates ever elected on the Trades Union Congress and, as a result of services rendered during the first world war, he was awarded the O.B.E. It was not until the outbreak of the second world war that he reached the peak of his career. At the request of the then Mr. Winston Churchill he joined the Board of Admiralty (also represented at the Memorial Service) as Principal Materials Adviser, and in 1942 became the Chief Industrial Adviser to the Admiralty. In 1944 he was created a Peer, becoming the First Baron Westwood of Gosforth. The following year he became a Lord-in-Waiting to His Majesty King George the Sixth.

The private cremation service, following the Memorial Service, was conducted by the Rev. J. H. Coram Davies.

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